

DAILY BIBLE LESSON.

Lesson III. The Messiahship and Incarnation of Christ.

John i. 6 to 18.

MONDAY. Repeat v. 6. *There was a man sent from God whose name was John. Read v. 7. Repeat v. 8. He was not that Light, but was sent to bear witness of that Light.*

Who was sent? Who sent him? What was his name? What John was this? What did John wish to bear witness of? For what reason did John wish to bear witness? Was John the Light or the Christ?

Read Mat. iii. 1 to 12: What did John preach v. 2? Whose way did he prepare v. 3? Did John bear witness for Christ, v. 11 and 12? Read Mark i. 1 to 8, and Luke iii. 1 to 18: Did some think John was the Christ, v. 15?

As John, the writer of this gospel, wishes to display the true character of Christ, he first goes on to show, that John was not the Christ, as some had supposed; but only his forerunner. See v. 23.

Pray for ministers.

EVENING. Read Luke i. 5 to 80, and ask questions about the early history of John. An hour might also be well spent in reading from the Bible Dictionary, or from a Scripture Biography, the early history of John the Baptist.

In selecting portions of Scripture to be read at evening devotions, we shall among other passages take those from the other evangelists which harmonize with the lessons from John, and thus give connection to the history. So that, in going over with the gospel of John in this manner, we shall have a complete history of our Savior.

Pray for missionaries.

TUESDAY. Repeat v. 9. *That was the true Light, which lighteth every man that cometh into the world.*

Who was the true Light? Why is Christ called the Light? What did he come into the world for? Who came into the world? Where was Christ before he came into the world?

Christ is very often spoken of, as coming into the world, particularly by John. Turn to and read John vi. 14, xvii. 37, iii. 19; xii. 46. The phrase "that cometh into the world," in this verse of the lesson, refers to Christ, and not to every man. By "every man" is meant both Jews and Gentiles. The gospel is intended for all mankind.

Pray for the children of the church.

WEDNESDAY. Read the second chapter of Matthew, asking questions as you proceed.

Pray for our rulers.

THURSDAY. Read verses 10 and 11, and ask questions.

Know means to love and approve. "The world he created would not own him as their Lord."

Who came to his own? Who are meant by his own? Why called his own? What did the Jews do, to show they did not receive him?

Repeat v. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

Who received Christ? What is meant by "receive"? What did he give them? Whose sons? Are Christians called the brethren of Christ? Is this a high honor? Greater than being the children of a king? Find passages in which Christians are called the brethren of Christ?

Read v. 13, and ask questions.

This verse need not be dwelt on, as it is aside from the general design of the lesson, and this subject will soon come up again.

Pray that Christians may be like Christ.

FRIDAY. Repeat v. 14. *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

Who is the Word? What was he made? What does that mean? Where did Christ dwell? Who are meant by us? Did John see him? How did Christ appear? Whom was he like?

Read Mat. i. 18 to 25. Did Christ come into the world, or was he born the same way as other men? Who begot our Savior, v. 18 last part, and v. 20 last part? Read Ps. li. Whose son is Christ called, and who begot him, v. 7?

Pray for the spread of the gospel.

As this is the principal verse of the lesson, we shall here ask the general

QUESTION. Find passages of Scripture which speak of Christ as a man.

These passages may be included under the following general heads. Find those which speak of his

1. Being born as a man.
2. Descending from ancestors as a man.
3. Growing from infancy to manhood as a man.
4. Acquiring and increasing in knowledge as a man.
5. Eating and drinking and hungering like a man.
6. Dwelling in houses as a man.
7. Sleeping like a man.
8. Laboring and becoming weary like a man.
9. Having the feelings of a man.
10. Enduring the temptations of a man.
11. Suffering and dying like a man.

EVENING. Read Is. lili., and ask frequent questions.

Pray for the forgiveness of sins.

FRIDAY. Read v. 15, and ask questions.

Repeat v. 16. *And of his fullness have all men received, and grace for grace. V. 17. For the law was given by Moses, but grace and truth came by Jesus Christ.*

What are some of the things we have received through Christ?

Read the first and second chapters of Ephesians, and talk about the blessings we have received through Christ.

Pray for the conversion and sanctification of the members of the family.

EVENING. Read Luke ii., and ask questions about the childhood and human nature of Christ.

SATURDAY. Repeat v. 18. *No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.*

Read I John iv., and ask questions. Speak of the love of God to us, and what we have received through Christ.

Pray that Christians may be like Christ; and may always act as in the presence of God, and set a holy example.

We would recommend, in the reading of the Bible for family devotion through the week, that some commentary on the lesson be read, particularly on the evening on which no passage is assigned.

SABBATH MORNING. Go over with the lesson, and see that the verses are well committed by the children, and pray for the Sabbath School, and the preached gospel.

SABBATH EVENING. It would be useful to sit down with the family, and read over the lesson for the coming week, so that all may know where it is; and learn its general design and scope.

Communicated for the Spectator.

Nott's Fowls of the Air.

I have just laid down a little volume which has delighted me so much, that I am very desirous many others should take it up. Its title is "Sermons from the Fowls of the Air and the Lilies of the Field; or, Lessons of Faith beside the common path of life." It is from the pen of Rev. Samuel Nott, Jr., and I must confess, that my previous acquaintance with the writer as a minister and a missionary, added to the cherished reminiscences of friendship, more than ordinarily prepared me to receive pleasure from the perusal. Yet I cannot but think that the lovers of truth and piety, however unacquainted with the man, will be glad of a visit from the author. In this capacity he is already pretty extensively and favorably known. His work on Intemperance is, to say the least, one of the most powerful appeals to the conscience and heart that have been made on that subject; and his "Telescope" has proved a source of profitable encouragement to every one who has used it in surveying the "past, present, and future" from the spiritual observatory on which it is advantageously mounted.

I shall attempt no analysis of the little work which now lies before me. It may suffice to say, that its subject is one of the most beautiful passages of the Sermon on the Mount, and that the author appears to have drunk largely into the spirit of that divine discourse. The coincidence of natural and revealed religion, the consistency of human activity and dependence, and the inseparable connection between the divine precepts and promises, are strikingly and forcibly illustrated. Those who read it with attention, and there is originally enough, even on so familiar a subject, to require and to reward attention, will not only be assisted to hear and interpret the "still, small voice" of the birds and flowers, but find

Books in the running brooks, tongues in the trees, Sermons in stones, and good in every thing."

I send you this brief notice unsolicited, that, if possible, I may contribute something toward the extensive usefulness for which I think it happily calculated.

Yours, &c. D. HUNTINGTON.

New London, Oct. 27, 1834.

George Thompson.

The following tribute to this worthy stranger is well deserved. We can testify that Mr. Thompson is thoroughly imbued with the principles of the gospel, which he brings out in a masterly manner on the subject of slavery; his knowledge too of the genius of our government, particularly as it relates to slavery, is not inferior to any man we have heard speak on the subject.

Letter from Gen. Fessenden of Portland, to the editor of the N. Y. Evangelist.

As you have already received and published a correct account of the formation of a State A. S. Society for Maine, an event which diffuses a general joy among the friends of the cause of immediate abolition, and increases the hopes of its advocates, I do not recur to the event for any other object, than as it was the occasion of drawing into this state, that distinguished friend of the cause, George Thompson.

I had the pleasure of attending most of his lectures while among us, and cannot but say, I feel thankful to God who has inclined his heart to embark in the mighty undertaking of the emancipation of American slaves, having in conjunction with the great and the good, achieved emancipation of British slaves. Next to him, who holds the hearts of men in his hands, and turns them as the rivers of water are turned, I feel grateful to Mr. T., who has given himself liberally to the work, and to those beloved philanthropists who have furnished the means of his coming. Never, in my humble judgment, was an individual better qualified for the mighty task which he has come to aid, than is Mr. T. Every word, every action affords strong evidence that he enters on his labors with a heart overflowing with Christian philanthropy, and devoted to the God-like cause which he has come to sustain and enforce.

I place first among his qualifications as an advocate of abolition, the spirit of Christ with which he is, most evidently, deeply imbued, and which he breathes forth in every address, and I might add, in almost every sentence. On his tongue, emphatically is the law of kindness. This is as it should be. Next, his powers of mind are evidently of a superior order. And if you add the gifts and graces of a thorough and systematic education, it must necessarily follow that he must be a powerful advocate of any cause to which he might devote his attention, and upon which he should bring such a mind to bear. He has—great, complicated, delicate, and I might say, overwhelming, as it is—completely mastered the subject. It must have been considered by him in its infinitely important relations, both to time and eternity, with a clearness of perception which is the result of the combined agency of pure and elevated religious affections, and a powerful and discriminating intellect.

That Mr. Thompson should possess a thorough knowledge of the evils of slavery generally, and of its appropriate remedies, I was prepared to expect; but I was not prepared to see him display such a thorough and intimate acquaintance with the constitution and laws, and genius of our government, if I may use the expression, and with the constitution and laws of the slaveholding states, as he has evidently acquired. He seems to be as familiar with them all as one born and educated on the soil polluted by this mightiest of evils—this most flagrant of sins. He seems like one who has traced this system through all its labyrinthine intricacies, to its polluted source; to have uncovered its dark streams, and to have exhibited to the moral and mental eye how it gushes from the grand reservoir of all plagues, the bottomless pit.

Such a man, on such a subject, cannot fail to be eloquent. Mr. Thompson is truly so. I think all who have heard him, both the friends and enemies of the cause, will sustain me in this. If to convince the understanding, to captivate the heart and engage the affections, is eloquence, then Mr. Thompson is eloquent.

You will pardon me for advertising to the manner in which Mr. T. manages the question, and which bears me out in saying that he must prove a powerful agent in the accomplishment of the emancipation of the slaves and the extinction of slavery in our beloved country.

Mr. Thompson lays the foundation of his argument on the immutable law of God; and shows that slavery in all its shapes and forms, even the mildest it can assume, is opposed to the great and universal law of love—that, therefore, no one who claims to hold his fellow man as property, can be guiltless—that the assumption of such a

right is wresting from Jehovah his own peculiar prerogative, and must, therefore, be an aggravated sin—that it is the duty of all who are guilty, and that it is imperatively required instantly to cease from this as well as from all other sins—that the only path of safety is the path of obedience—and that this is safe. That humanity, justice, the best interest of the slave-holder, as well as the slave, are in accordance with the law of God; and that we may safely rest on the promises of God that he will reward obedience in this, as well as in all other cases, by averting any evils which may be found as the result of obedience to his holy and righteous behests.

Such has been the scope of his argument. To do justice to his power in illustrating and enforcing it, as well by the divine law as promulgated in the word of God, as by the law written on the heart, and in the understanding, and enforced by an enlightened conscience, and the dealings of Jehovah with individuals and nations, I would not attempt. Let him be heard, only, and any attempt I might make would be useless.

But, it will naturally be asked, what has been the effect produced upon the cause of the oppressed which he has thus been pleading? On those who have heard, I have no hesitation in saying, the effect has been great and salutary. The decided have been aroused to more vigorous exertion, the roving confirmed, and not a few, of the comparatively few, of the decided opponents, who were induced to attend, have been converted, or brought to pause in their career of opposition.

Mr. T., I trust, will ere long visit your city, and that he may be heard, and rightly appreciated, is my earnest prayer.

No true Papist can be credited in any Affirmation or Oath he makes to a Protestant.

This proposition is verified, if we only review some of the practical authoritative dogmas of Popery. The council of Constance decreed, the Pope stamped the declaration with his infallibility, and the whole history of the papacy attests their compliance with it—No faith shall be kept with heretics! Therefore, to rely upon any oath, contract, obligation, covenant, or bond, which a papist may make with a protestant, if his mysterious god, the church, by the mouth of the priest, directs him to violate it, is a preposterous delusion.

Every Romanist, for the sake of the church, is not only expressly authorized, but is penalized, enjoined to swear to any lie which he himself pleases, or which he is instructed to affirm. He is also taught by his priestly guide, that such false swearing is not criminal, but is laudable; and instead of requiring absolution, that it is very meritorious.

All papists are dispensed from executing the terms of an oath, which they may have made on account of heretics; and so far as it is cognizable by the church, it is so venial an offence, that it incurs no censure, and demands no pardon. Thus in reference to the oath which the inspectors of elections may propose; a papist according to the Jesuit casuistry, is bound to swear that his friend is a lawful voter, although he is perfectly conscious that he is not naturalized.

In a court of justice, a papist, although he has willfully and corruptly perjured himself, provided the object was to release a fellow papist, however guilty, from punishment. The Romanist also is not deemed a delinquent for any mendacious calumny which he invents and utters, and confirms with an oath, if his design is to promote the cause of popery, and to impede or disgrace protestantism. In all these and similar cases, he is dispensed to attest, in any manner the exigency of the case requires; and in all other circumstances, his oath is a mere nonentity—nothing, absolutely nothing! For it matters not how flagrant may be the perjury, and how dreadful and insuperable may be the mischief which results to the vilified or defrauded party, he can be congratulated with the promised remuneration, or absolved for the stipulated penance, which is of all prices, to accommodate the pecuniary capacity of the applicant for pardon. Twenty-five cents for a poor devotee, who is always ready to fulfil the priest's command, will be admitted as a commutation for his offences; while as many dollars, or as much more as it is calculated will be paid without injury to the craft, will be fished from the wealthy delinquent, who possesses a hardened priest-ridden conscience, proportionally blinded by his superstition and ungodliness. But as if all this perfidy would be insufficient to render men callous to truth, and adepts in unrighteousness, there is one sweeping canon which combines the whole: "Every oath made by a papist to protestants, whenever the pope or his priests judge it necessary, is declared, ipso facto, to be null and void."

According to this popish infallible doctrine, it is manifest that any man who places confidence in a papist's oath, is voluntarily deceived; and they who justify his treachery, are either ignorant of the true and unvarying character of the Roman anti-Christian system, or are confederate practitioners of that Babylonish iniquity.

An alien when he is naturalized, by his oath rejects all allegiance to every foreign power, and especially to that government within whose dominion he was born. There are innumerable cases, to which at the time of his proposing to assume the legal obligations, an exception might be taken, which would prove that the man was then so indissolubly connected with that foreign power, that his oath must be null and void; and consequently that he was not only disqualified for any public office, but also for mere citizenship. A papist is thus disqualified for any public office under a protestant government, because he avows doctrines diametrically contrary to his own oath. Every papist believes in the infallibility of all the pontifical bulls and decretals, in the canons of every Roman council, with their authorized traditions; but all these are invariably opposed to the rights of man, civil and religious; human welfare, personal, social, and rational, and the very existence of popular constitutional governments. Now a papist does, or does not subscribe to these ungodly dogmas. If he does admit them he cannot be a faithful citizen. If he does not heartily credit them, he believes his own profession. In both cases he is unworthy of confidence, and there is no third course as an alternative. Whether natives or naturalized citizens, all papists are sworn bondmen, virtually or actually the voluntary slaves of the triple crowned Italian pontifical despot.—Prof. Vin.

Renunciation of Popery.

Mr. Daniel Rogers, of Rome, N. Y., and a native of Ireland, has recently been converted under the preaching of Rev. Mr. Sedgwick, and in consequence has renounced Popery, to which he was previously zealously attached. His recantation is published in the Western Recorder. With respect to the liberty of reading the Bible for himself allowed by the Priests, he says—

I was not permitted to have access to the Scriptures; for had my parents allowed this, they would have been excommunicated from the papal church. And not only was I thus kept in ignorance, but Catholic youths in that country are generally treated in the same way, by the clergy of the Romish church. The priests forbid them to read the Bible on the pain of excommunication; and blinded as they are by blind leaders, they suppose that if they are once excommunicated by a priest, they cannot escape the damnation of hell.

Speaking of the supposed power of the Pope, Mr. Rogers thus writes:—

It is fearfully true, that those honors which are due to God alone, are given by Catholics to the Pope; for many of them believe that he has power to save or damn sinners, and that his priests have power to forgive sins; having received the same from our Lord Jesus Christ.

Respecting the power of the priests to deliver souls from Purgatory by prayer, he gives the following fact:—

I heard a priest say to a young man who was in good circumstances—You must give me a sum of money, that I may pray your father out of purgatory, otherwise he will remain there until the day of judgment. The superstitious Catholic gave the sum demanded; and the priest, forgetful of the God who heareth prayer, sent his petitions flying to the Virgin and the saints.

The priests sometimes profess to be able to perform Miracles.

Many of the Roman Catholics suppose that their priests can and do work miracles. I have been acquainted with many priests from my childhood up to the year 1833; and I never witnessed one of their miracles, unless it is a miracle for a priest to sin. With many of their miracles of this kind, I have been made acquainted.

These extracts are valuable, coming as they do from one who knows something concerning them from personal observation.—Zion's Herald.

SPECTATOR.

BOSTON, SATURDAY, NOV. 22, 1834.

Does the Bible Authorize the Dissolution of the Marriage Contract under any Circumstances.

No one will doubt the fact, that the ease by which bills of divorce can be obtained in some of our states, has a tendency to corrupt public morals. There is no question that the party who wishes to be separated from the other, has resorted to criminal conduct, for the express purpose of obtaining a legal separation. Now the query is, does the Bible sanction a divorce, even for the highest crime, that of adultery? We shall attempt to show that such is not the fact.

Paley says, "Christ promulgates a law which was to confine divorces to the single case of adultery." The two passages to which exception in favor of adultery is supposed to have been made by our Saviour, are Mat. 5: 32, and 19: 9. Both passages are alike; as follows, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Fornication is the cause, not adultery. Now, why is the word in these instances to be rendered adultery, and in every other instance to mean simply fornication? But two reasons can be assigned, viz. that the word is so used in other passages of Scripture; or, that the nature of the case requires it.

FIRST. Is the word fornication ever used in the New Testament in the sense of adultery? The words, fornication, fornicators, and the verb to commit fornication, *porneia*, *porneoi*, and *porneuo*, are used fifty-six times in the New Testament.

In six instances, they are used in connection with adultery; hence, must be distinguished from it, viz. Mat. 15: 19; Mk. 7: 21; Gal. 5: 19; 1 Cor. 6: 9, Heb. 13: 4, Rev. 21: 8.

In twenty-two instances, they are used generally, without any specific application, viz. Acts 15: 20, 29; 21: 25; Rom. 1: 29; 1 Cor. 5: 9, 10, 11; 10: 6; 2 Cor. 12: 21; Eph. 5: 3, 5; Col. 3: 5; 1 Thes. 4: 3; 1 Tim. 1: 10; Heb. 12: 16; Jude 7; Rev. 2: 14, 20; 9: 21; 22: 15; which prove nothing to the point.

In eleven instances, they are used as specific cases to denote this particular sin of fornication, viz. Mat. 21: 31, 32; Lk. 15: 30; 1 Cor. 6: 13, 15, 16, 18, compare 7: 2; Heb. 11: 31.

In twelve instances, they are used figuratively to denote idolatry, viz. Rev. 2: 21; 14: 8; 17: 1, 2, 4, 5, 15, 16; 18: 3, 9; 19: 2.

In one instance, John 8: 41, it means illegitimate descendants of Abraham and worshippers of God.

The only remaining instance is in 1 Cor. 5: 1, in which the word fornication is explained to mean incest. The word fornication was here used, with an explanatory phrase, because there was no word in the Greek language to express it: "Such fornication as is not so much as named among the Gentiles." This instance cannot surely have any weight with the texts under consideration.

Every nation has a name, and a common name to express adultery; and if our Savior had meant adultery, in the verses under consideration, no possible reason can be assigned for his not using the word adultery.

We have no reason then, from the use of the word "fornication" in the New Testament, to infer that it is even used in the shape of adultery.

We shall pursue this subject at a future time.

How to hear the Gospel.

An old friend of Rev. Rowland Hill once said to him,—"Mr. Hill, it is just 65 years since I first heard you preach, and I remember your text and part of your sermon." "Tis more than I do," Mr. Hill replied. "You told us, his friend proceeded, 'that some people were very squeamish about the delivery of different ministers, who preached the same gospel. You said,—"Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not. You would be giving all ear to hear if any thing was left you, and how much it was. This is the way I would advise you to hear the gospel.'"

Benefits of Controversy.

When Rev. Rowland Hill made his first successful preaching expedition in Scotland, he received an "admonition" from the General Assembly, for his irregularities. This brought on a spirited controversy, during which, letter after letter and pamphlet after pamphlet were issued. It engrossed all Mr. Hill's sermons, and was the perpetual topic of his conversation. It is true, the smile was often turned on his opponents; but, "probably," observes a shrewd and pious Scotchman, "Satan was clapping his shoulder, and whispering—"Well done, Rowland, it is far better for you to expend your ammunition on the general assembly than against my kingdom. I thank you; for I have not lost a follower during this second visit of yours to Scotland."

American Almanac.

"An Almanac cost a dollar! who ever heard of such a thing?" was the reply made by one, when, a year or two since, he was asked to purchase the American Almanac. The idea we in this country have been accustomed to attach to the word "Almanac," is, that of a sixpenny little pamphlet, telling us when the sun, moon, &c., rise and set, when it will rain or snow, &c. &c., with its interstices and vacant pages filled with anecdotes, and an interest table, the post office law, and a few scraps of common concern. A few years since, "holiness to the Lord," began to be written on some of these forget-me-nots; but still, it was a sixpenny thing. Now, for an "Almanac" to cost a dollar, appears to most persons to border on extravagance.

We are glad to hear that this diminutive impression respecting the American Almanac, arising from its name, which we are persuaded has hitherto hindered its sale, is beginning to wear away, and that the demand for it is gradually increasing. It is a manual which every professional man or man of reading, and every man of extensive business should certainly possess. It contains an almost endless mass of statistical information; and, like a well filled museum, every time you look into it, you will find something new and interesting.

About seventy pages are occupied with astronomical matter, in which is contained much accurate information for thinking scientific men. Then follows miscellaneous matter, in which is included something on the periodical literature of the world, on foreign banks and currency, on agriculture, &c. Next, we have full registers of the United States, of the individual states, and of foreign countries. The whole concludes with articles on foreign and American obituary, and a chronicle of events.

The editor remarks:—"The subjects which have received the most attention in this volume, are Banks and the Periodical Press; but in addition to these, there will be found a variety of miscellaneous matters, together with the usual register of the general and state governments."

This statistical annual is got up with a great deal of care and diligence, and from our own experience on the subject, will equal in accuracy and value the best foreign works of the kind. Hassell's German Almanac, of a somewhat similar character, which is found in the libraries of scientific men throughout the civilized world, is by no means so valuable as this.

Religious Intelligence.

From Mr. Brewer's "The Star in the East," Discovery of Derbe and Lystra.

In our last number we announced the discovery of the sites of the ancient DERBE and LYSTRA. We improve the earliest occasion of giving a more particular account, that travelers in that direction may have the opportunity of more carefully observing the localities.

The subject cannot better be introduced than by the following extract from Col. Leake's Journal of a Tour in Asia Minor. It is known to the literary world, that the uncommonly judicious hints of this gentleman have led to the discovery of the sites of more ancient cities in Asia Minor, than the researches of travelers had disclosed for a century or two before. It was in following out his suggestions, and turning aside only a day out of our Bible and missionary route, that we made the discovery in question.

EXTRACT FROM COL. LEAKE.—"The chief ancient towns near Laranda were Derbe and Lystra, whose names have been immortalized by the sacred writers of the Acts of the Apostles. About the middle of the century preceding the birth of Christ, Derbe was the residence of an independent chief, or robber as Strabo calls him, named Antipatrus, who possessed also Laranda. Antipatrus having been slain by Amyntas, king of Galatia, Derbe fell into the power of the latter, who had already received Isauria from the Romans, upon its reduction by Servilius.

[Here follow some details from history, and then the writer continues.]

From all these circumstances, there seems no doubt that Derbe stood in the great Lycian plain, not far from the Cilician Taurus, on the Cappadocian side of Laranda; a situation precisely agreeing with that of the ruins called the 1001 churches of Mount Kara-dagh. These ruins have never been visited, or at least described, by any modern traveler.

Lystra appears to have been nearer than Derbe to Iconium; for St. Paul, leaving that city, proceeds first to Lystra, and from thence to Derbe; and in like manner returns to Lystra, to Iconium, and to Antioch of Pisidia.

[Here are other historical details.]

Nothing can more strongly show the little progress that has hitherto been made in a knowledge of the ancient geography of Asia Minor, than that of the cities, which the journey of St. Paul has made so interesting to us, the site of one only (Iconium) is yet certainly known. Perga, Antioch of Pisidia, Lystra, and Derbe, remain to be discovered."

Site of Derbe.

The small walled town of Cassala, 14 hours from Iconium, is opposite the mountain of Kara-dagh. From this place we turned aside towards the mountain, and taking a Turkish guide, in about 4 hours we reached its foot. Keeping along the north-eastern projection of the mountain, we passed over ruins of vast extent, but of little interest, consisting of the door posts of dwelling-houses, cisterns for water, grain, &c., and the foundations of numerous churches, on which the cross was every where to be seen.

We then climbed with much difficulty the spur of the mountain, where we discovered the citadel, whose outer walls and 20 or 30 arches of buildings were in a good state of preservation.

Descending the mountain to the opposite side, we arrived at the spot in an elevated angle of the mountain, where were the "thousand and one churches," of which a thousand only were to be seen,—one did not appear! And truly, they were sufficiently numerous to ground the popular superstition upon them. Not a few of them were in a good degree entire. A castellated building was situated in the upper part of the ruins, but the only structure which bore the appearance of much antiquity, was what I supposed to have been a tomb. The buildings were all of the coarse brown trachyte, resembling that which composes the hills around Smyrna, with the exception of a few columns of marble in the churches of 2 or 3 feet in length. I found a few inscriptions, of which I could only make out a few disconnected words, but a more careful search may discover others.

The evidence then of this being the site of Derbe, seems mainly upon Col. Leake's reasoning above. No situation could have been better chosen for an independent chief, such as Cicero speaks of, for he could easily retire into the higher and inaccessible parts of the mountain.

Lystra.

The following beautiful lines on the death of the lamented Dr. Bedell, are from the pen of our fellow citizen, Wallis Gaylord Clark, and are, we think, among the best of his poetic gems. We copy them from the Religious Souvenir.

DR. BDELL.

He has gone to a mansion of rest,
From a region of sorrow and pain;
To the glorious land of the blest,
Where he never can suffer again.
The pangs of affliction and sickness are o'er—
The clouds on his spirit will darken no more!
He has gone, like the life-waking sun,
Descending the radiant sky;
Ere the stars have their shining begun,
And are hid by the day-beams on high;—
The night could not rest on the wings of his soul,
Nor the shadows of earth their uprising control.

The Watchman is missed from the wall,
Where his warnings so often have rung;
No more the affectionate call,
Or remembrance, will melt from his tongue;
There is dust on his lip, and the shroud on his breast,
And the deep seal of peace on his eyelid is pressed.

How oft, when the sanctified air
Round the altar with music was filled,
Have the words of his eloquent prayer
Gone forth, like rich incense distilled:
Like the breath of Spring roses, ascending the skies,
To God, an acceptable sacrifice.

His heart was a fountain of love,—
It stirred in the light of his mind,
Whose glory was caught from above,
Where the pearl of great price is enshrined;
He taught the dark spirit to look to its ray,
And to feel its warm glow in life's gloomiest day.

He knew that our pilgrimage here
Was a dream; he remembered as dust
The throngs that assembled to hear;
And bade them in heaven to trust;
And armed with persuasion, and pity, and prayer,
He shunned not the counsel of God to declare.

How oft, like the heart-moving Paul,
Did he beckon with wavering hand,
Till silence around him would fall,—
Then, echo his Savior's command;
Till his magical accents the hearer received,—
Their soberness treasured, and hearing, believed.

Who mourns, that his garland is won—
That the crown on his forehead is bright?
That his trials and labors are done—
That his spirit rejoices in light?
Who weeps, that our loss is his infinite gain,
Where death may not enter, and sin cannot stain?

He walks in the smile of his God,
And looks o'er those realms of the sky,
Where mortality's foot never trod,—
Unseen by mortality's eye;
Where calm, by green pastures and dwellings of gold,
The waters of life all their splendor unfold.

And he views in the shadowless air,
That lofty and beautiful tree,
Whose blossoms, and fruits blooming fair,
Are spread for the ransomed to see;
He hears the glad harpers that linger beneath,
And feels not the fear of corruption or death.

Oh, leave him to rest with his God,—
To join in that music benign,
Which swells o'er his blessed abode,
Where every sight is divine,
Where flowers immortal with lustre are fed,
From the source of all glory unceasingly shed!

September, 1834.

Religious Intelligence.

LETTERS FROM MRS. HUTCHINGS.

By the kindness of Rev. J. M. S. Perry, we are enabled to present our readers with some highly interesting extracts from the letters of Mrs. Hutchings of Ceylon, to her friends. They are strictly "family letters," not designed for the public; but they let us so much into the intimacy of a missionary family, that we cannot doubt they will be read with more pleasure than the more formal statements of official communications.—N. Y. Evangelist.

The Missionaries Sabbath Evening.

Dec. 23d Sabbath Evening 10 P. M. 1833.—

After mentioning that it was about the hour for friends in America to attend church, and expressing the hope that our Father in heaven was blessing you up to his house with his blessing, sister S. said—But after all we are more certain of what sister Winslow is doing, than of what friends in America are. This caused us to look up. We counted up the company of our loved ones in heaven, and imagined their circumstances, till, as one said, we were more acquainted there than on earth. Sister Harriet and other missionaries, whose bodies sleep in the grave, here kindred gone up from America; and the saints of Bible times; a band such as Parsons, Martyn, Fisk, Evans, &c. Said brother, 'See that company, a thousand times ten thousand and thousands of thousands, who have washed their robes, and are clothed now in spotless white, neat and clean, and without a wrinkle, with golden harps in their hands, and on their heads crowns of gold. It is said, His face did shine as the sun, and his raiment was white as the light; and again, He shall change our vile bodies, and make them like unto his glorious body.'—We shall be like him! So we tried to look a moment at the dazzling throng. And what are they doing? said brother S. 'They rest not day nor night, saying, worthy is the Lamb that was slain, and hath redeemed us unto God by his blood, &c. Worthy to receive power, and riches and wisdom, and honor, and glory, and blessing; and thus they cast their crowns at his feet. Whence came they? No matter now whence they are; but let us see how they look, and the place where they are, the mansion fitted up for them. It is a house which needs no sun, nor moon, nor candle, for the glory of God enlightens it; and the Lamb is the light thereof. Its walls are not of cadams, or mud, or whitewashed, or chunam, but combining all the richness and splendor, and the various hues of all the precious stones; while the floor, not of earth or mats, but like a sea of glass mingled with gold. Have you never seen the smooth surface of a still lake just after sunset, reflecting in a mirror the gilded burnished clouds? 'Not exactly,' I said, 'though I saw at sea.'—Well, he said, 'that appearance of the lake is like their floor.' Dear husband spoke of the danger of getting earthly ideas of heaven. 'But you have not observed all,' said brother S. 'the beauty of it is that they do not seem to see all this; but are absorbed with the infinitely surpassing glories about the throne of God and the Lamb. We do not see an intimation in the Bible that they give a single thought to their mansion. All this concentrated beauty and splendor, which if presented to our eyes would captivate and dazzle them so that we could see nothing else, they pass unnoticed, being permitted and enabled now to gaze on the blissful glories, which it hath not entered our hearts to conceive.' We spoke of knowing each other there, and believed we should, but alluded to the man who answered his wife's inquiries, whether he should run to meet her there; that he might, perhaps, after he had gazed a thousand years at his Savior! One said, that if she should look about over her friends in heaven, and not see one eye directed upwards, she thought she should feel nothing but joy to see how Jesus Christ engaged and satisfied them all. Br. S. said, it would be as if she should come into the house of one of the

brethren and find him with something just from America spread on the table, and many of the other brethren and sisters arrived before him, all stooping over it, and scarcely raising their heads to nod to him. He would not stop to lay up the thought that they slighted him, but hasten with joy to see what so delighted them. I thought that there would be this difference, that before we passed through the gates we should know already what the glorious object was, and be pressing on with palpitating heart, solely to get a sight of that. Dear husband said, 'there the blessed man my Savior sits; &c. and we sing it together with the succeeding verses. He led us in prayer, and then we repeated M. de Henry's hymn—Ye angels who stand round the throne, &c. We ate some bread and milk and plaitain, and now all are asleep but me.

THE MISSIONARIES ANNUAL CONCERT OF PRAYER. Saturday, January 4, 1834, evening.—Dear C.—We have just been praying that you and each of our dear family may have a good first Monday in January. I think, I hope, we shall get nearer together on that day than we have done before since we left home. Things which are near to the same thing are near to one another.

January 6th, 1834. First Monday Annual Universal Concert, half past 3 P. M.

Dearest ones all—I take a few moments for writing you. It is now half past 5 A. M. with you. Who of you are awake and preventing the dawning of the morning, crying for a blessing on this auspicious day? You must begin soon or you will find the day too short to pray for all the world. You will not forget us to-day. I woke this morning at just half past 5. My first thought was, whether any Christian had yet commenced praying, and I concluded that Guizot and the other Chinese brethren, and Burman and Siamese missionaries, and native Christians were before me, and I hastened to join them.

I kept the course of the sun, and pray for each country from East to West. Thought first of the time when the walls of China shall be salvation, and her gates praise Burnah; next, and the new missionaries to the islands in that region. Next Central Asia, and Liberia; then the Mission at Calcutta, not forgetting ship Israel in the harbor there. Our own mission came next with its present operations—its projected mission to the coast, our intended infant school, &c. Next I followed brother Allen in his lone tours, and desired him blessing to attend him. The Jews next, every where—Syria, Egypt, Abyssinia, Central Africa, and the explorers there—Southern Asia, Europe next, Britain. There I met among other objects of deep interest the communication from the American Bible Society about supplying the world.

Outstripping the sun, I found myself before my morning beams gilded my native hills, among my sleeping friends in America. Then dear husband and I asked Him who never slumbers, to wake them with a blessing. We went on westward taking Boston, Medfield, Mendon, Connecticut, and much, many, within it; New York, Virginia, Ohio, the institutions of our land. But time failed me. Brother and sister S. came into pray with us for brother Winslow and his charge—then we went to Chaucery to spend the evening. We had a precious meeting, four couples of us. The friends there feel much encouraged in their labors. Sandwich Islands and seamen were not forgotten. We thought we had been already remembered at some of the fire-side altars at home.

Tuesday morning, half past 5 o'clock.—I woke at 5, and glad was I to remember that Christians in America had not yet done praying. I look abroad this morning over this dark, this under-condemnation world with new encouragement and hope, after the prayers that went up for it yesterday. Oh! may these only be the introduction to incessant prayers which shall be offered continually through all the year. Let us keep our eye heavenward in prayerful expectations of glorious things for Zion.

News from China.

The following letter from Mr. Stevens was received by the ship Washington.

Canton, China, April 22, 1834.

Rev. and dear Sir,—The amount of shipping, and number of seamen in this port during the present spring, is about three times as great as in the past. Nor has the number decreased for several months past, but new arrivals continually have supplied the places of the constant departures. This has caused very frequent changes in the attendance at our Bethel on the Sabbath; the whole audience being new in the course of a month, and some crews having the gospel preached but once. The conveniences of the service are greater at present than before; and hitherto there has been no suspension of public worship for want of a welcome on board some vessel. I desire to record it to the praise of God, and of the kindness of captains to their friends, that so much readiness is manifested in accommodating and preparing a ship for the service. While all my past attempts to procure any other place of worship have been hitherto fruitless, it is very gratifying to see a willingness to make up this deficiency as far as possible. But while there is much to encourage, it would not be just to hide the fact, that many obstacles hinder the success of the Gospel here. The Sabbath being the only day in which intercourse may be had with sailors who are in health, it is easy to see that if they are occupied with labor on that day, or are otherwise necessarily engaged, there is no opportunity given to see them or speak with them, any more than if they were on the ocean. Could some one persuade the Christian merchants of the United States to give instructions, that the Sabbath in Whampoa should be set apart for religious purposes in all their ships, they would thus effectually countenance religion here, really lose little or no time, please those who are their servants here, and injure no one.

'Sir, said one gentleman to whom I was addressing such thoughts as the above, 'we foreigners did not come out to China to be religious, and do good, and all that; but we came out to get money.' 'The more shame for you, then, to make our blessed religion but a secondary concern at best, if it is any concern at all, and not to be ashamed to avow it. Where could you better take your religion than to distant and inhospitable China? How could you leave your religion behind, when you did not know but you would want it all to die with in this country? But perhaps what you had was not worth bringing here; indeed I am sure it was so, or it never would have been left behind.' This young man was only more frank and sailor-like than many others who perhaps might truly make the same ungrateful avowal, but do not.

Most of my time on the Sabbath, besides preaching, is employed in visiting various parts of my scattered parish, and in calling upon sick seamen at Whampoa, as well as on other days at Canton. In all cases on board the various vessels when and where they are not at work, I have permission to visit them, to converse, and to give them religious books. These books are uniformly received, and often with such evident pleasure as promises a faithful perusal. In this way we may hope that many a sailor, when far away from the voice of the preacher, will still enjoy the instructions and consolations of a noiseless faithful counselor. Several letters are by me, which I have received from officers and masters who have felt the power of divine truth on their hearts, since they have left this port. These are the more pleasing testimonies to the grace of God, because the writers had almost been forgotten, and so much affectionate and gratifying tokens of remembrance had been expected.

Last Sabbath, April 21, Mr. Bridgman went with us to Whampoa, and preached for me on the Sabbath. Our service was on board the brig Canada, Capt. Hardie, who has exerted himself in every way to oblige and befriend us, and to whom we are under many other obligations also. Though the day was damp and windy, yet the deck was covered and closed like a perfect tent, as in ancient days; though not with a splendor

like the tabernacle in the wilderness, yet I hope it equally gave access to the invisible mercy-seat. In the afternoon, Mr. Bridgman went ashore and distributed many books to the natives; and I doubt not, thousands might have been given away to willing recipients. Yours in the Gospel, EDWIN STEVENS.

SPECTATOR.

BOSTON, WEDNESDAY, NOV. 26, 1834.

Great Missionary Meeting.

ON SUNDAY EVENING last, a great missionary meeting was held at the Park street church, at which 20 missionaries were assigned to their several stations. Although the meeting was appointed at half past six, yet when we arrived precisely at six, the house was nearly filled. The

Public Exercises.

VOLUNTARY on the organ, and singing "Soldiers of Christ arise," to the tune, *Marcellus*, from "The Choir."

STATEMENT OF THE OCCASION OF THE MEETING BY REV. N. ADAMS.

Our object, said Mr. Adams, is the public designation of a company of missionaries to their fields of labor among the heathen, preparatory to their embarkation, which takes place in a few days. The whole number, male and female, is 20—8 of whom form the 6th reinforcement of the mission at the Sandwich Islands; and 12 are designated to commence a new mission, or rather two missions, among the Zoolahs of south-eastern Africa.

The missionaries to the Sandwich Islands are, Mr. COAN, an ordained missionary, who lately performed an exploring mission in Patagonia; Mr. DIMOND, who goes as a bookbinder, but with the expectation of pursuing his studies for the ministry; Mr. HALL, a printer, and their wives; and Miss BROWN and Miss HITCHCOCK.

The missionaries for South-eastern Africa are, Mr. LINDLEY, lately a pastor of a church in North Carolina; Dr. WILSON, a physician, and also an ordained minister, from the same state; Mr. VENABLE, an ordained missionary from Kentucky; Mr. GROUT, an ordained missionary from this state; Mr. CHAMPION, also an ordained missionary from Connecticut; Dr. ADAMS, a physician, from the state of New York; and their wives.

PRAYER BY REV. MR. BLAGDEN.

SINGING, "The prophecies must be fulfilled," tune, *Marion*, from "The Choir."

REV. MR. ANDERSON then gave the INSTRUCTIONS to the MISSIONARIES, the substance of which, we insert below.

To the Missionaries destined to the Sandwich Islands.

Field of Labor.

Already has Rev. Mr. Coan learned, in the wild regions of Patagonia, what it is to dwell among the untutored heathen. Whatever was romantic in his conception of the missionary life, must have been corrected by experience. And yet, he now goes, nothing discouraged, and the ardor of his zeal nothing abated, to preach the gospel at the Sandwich Islands. Another of you, Mr. Dimond, goes as a bookbinder; and another as a printer;—to operate on the native mind through the medium of that wonder-working power, the press.

The married females of your company will be more or less employed in teaching. And of the unmarried females, one, Miss Brown, goes to instruct the native women in the manufacture of cloths for domestic uses; and the other, Miss Hitchcock, to make her home with a brother, and devote her time to teaching.

Such, in general, are the duties which call you from your native land; and such the objects which the Society has in view, in sending a 6th reinforcement to the mission at the Sandwich Islands.

Condition of the Islanders.

We have now more knowledge of the native character of the objects of your mission, than when our former missionaries first went. They are more debased, and not so easily enlightened as we had anticipated. When we teach an islander to read and to commit to memory the words of truth, we accomplish far less than we had imagined. So lost is his immortal spirit to the power of reflection, that strange as it may appear, books often fall utterly to communicate ideas, or awaken thoughts. This is even the case of many who have acted as school-masters. Much of the influence, we have as yet brought to bear on the native mind, has operated merely on the surface. There has indeed been a great change in the nation,—in the state of the rational mind. But we have still more to do—more hard work, requiring patience, faith, and a martyr-like devotion. Our efforts, thus far, have brought out the native consciousness before the world, and thus external causes may jeopardise our grand object. Our ultimate success, then, must rest in God, whose servants we are, and we must cultivate more and more, faith in him.

Model and Infant Schools.

It is ours, under God, to adapt our means to the circumstances, in order to accomplish our end in view. The mission ought to devote more attention to perfecting the system of education. For aid to this object, the society propose to employ \$1200 next year, in aiding and stimulating the natives to erect school-houses; the schools taught in which will serve for model schools, and schools for teachers. Apparatus has been sent out for infant schools. A thorough trial should be made of such schools, since they are thought to be eminently adapted to the condition of children among a heathen people.

Miss Hitchcock will find employment in some one of the departments of school instruction, at the station occupied by her brother at Molokai.

Teaching the native Females Domestic Employment.

For Miss Brown, a department of labor has been prescribed, such as never yet has been prescribed or provided for by the society. A department intimately connected with the progress of the mission, in respect to its main design. "If any man will not work," says the apostle to the Gentiles, "neither shall he eat." But the Sandwich islander knows how to do but a very few things, which belong to civilized life. The corporal habits he shall form, must materially affect his intellectual. The most the temporal wants of the natives now require, as connected with their moral improvement, is, to know how to manufacture cloth for garments. The mass of the people wear but little clothing. Cotton grows spontaneously on the island, but the natives know not how to make it into cloth. Miss Brown, having been long accustomed to this species of domestic industry, in which the daughters of New England used to be trained before the general application of water-power to the spindle and the loom, goes to the islands to instruct the females how to ply the wheel and the loom, and so manufacture clothing for their families.

To the missionaries destined to South-eastern Africa.

Field of Labor.

PORT NATAL, to which a part of you are destined, and which will probably become hereafter the grand entrepot of our missions in Southern Africa, is situated nearly a thousand miles to the eastward of the Cape of Good Hope. The Zoolahs, among whom

you are called to labor, extend from this port inward near 300 miles to Delagoa bay; thence northward behind that bay, and the Portuguese territory of Sofala, as far probably as the tropic of Capricorn. Not many years since, they were divided into two communities, under warlike chiefs who are still living.

Consultation with Dr. Philip.

The half of your company, viz. Mr. GROUT, Mr. CHAMPION, and Dr. ADAMS, who are destined for Port Natal, will labor for the maritime community. The other half, viz. Mr. LINDLEY, Mr. VENABLE, and Dr. WILSON, and their wives, are destined to the inland community, which is situated behind Delagoa bay. The latter company will proceed by land from Cape Town, on an arduous but not uninteresting journey of perhaps 900 or 1000 miles.

You all go, in the first place, to Cape Town, in the ship *Burlington*, about to sail from Boston. On arriving at Cape Town, you will deliver your letter of introduction to Rev. Dr. Philip, the distinguished superintendent of the London Society's missions in South Africa; whose generous advice has been of great importance to your present mission. Submit this document to his perusal, and consult him freely on whatever is important in the commencement and prosecution of your mission. The aim of our Society is to exert a general and enduring influence, to reach and mould the elementary and fundamental principles of society, and rear up CHRISTIAN COMMUNITIES, which, with the ordinary blessing of God, shall be able to stand and flourish without foreign aid. Such we believe to be the views of that esteemed fellow laborer, to whose Christian kindness we commend you. Draw from him all the information, which his other avocations leave him leisure to communicate. In particular, ascertain the manner of ensuring friendly relations with the colonial governments, and also with the missionary institutions in the neighborhood of the Zoolahs. Consult him on the preservation of health, articles for subsistence, for comfort and for usefulness, and the mechanical assistance to be taken with you; on the route in going into the interior from the Cape, and whether a route may not be found from Port Natal. Obtain the results of his experience on the subject of presents to the native chieftains, and of barter with the natives for the necessities of life. Learn the precautions to be used in the wilderness against the violence of wild beasts and of savage men, and the rules to be observed in the selection of sites for missionary establishments, and the principles of economy in the erection of buildings for yourselves, your schools, &c. Confer with him also concerning the best method of preaching to the natives, raising up native assistants, and the whole subject of education; concerning the use of the press, and on the introduction of mechanical arts among the natives; in short, on whatever is likely to promote or retard your usefulness among the Zoolahs.

Journey into the Interior.

The long journey of six weeks or more from Cape Town into the interior, will no doubt be wearisome, but it will be fraught with interest. The country, the mode of traveling, the people,—all will be new. The whole African continent is wonderfully constructed; and no part of it is more wildly romantic than the southern. The interior is believed to swell into a vast elevated plateau or table land; the descent from which towards the south, is by three great terraces, supporting ranges of mountains. These mountains and terraces you will traverse in wagons drawn by oxen. The greater part of the upper terrace which is the most extended, is a mere arid desert during three fourths of the year. Yet, even the vast uninhabitable solitudes of that desert, in the month you will probably cross them, will be enlivened with a profusion of magnificent vegetable forms. Indeed, you will every where be struck with the power of contrast in African scenery. The various and transcendently beautiful plants, growing out of the rocks and sand; the green fields separated by deserts; the rugged mountains swelling out with dark sand plains; the wildness, vastness, solitariness, in the silence of the scene by day, and the sudden change at night, when it becomes terribly vocal and animated with beasts of prey;—these, and others like these, will leave you no want of impressive subjects for reflection. But remember,—"God is ever present, ever felt."

In the void waste, as in the city full.

Remember, too, while traveling in the wilderness, far from home, and the sound of the church going bell, that you are not forgotten by the prayers of God's people in your native land, and that, in answer to those prayers, you may reasonably expect to be delivered from the dangers which will beset you in your way.

Your route will lead you to a number of missionary stations, each of which will seem to you like a beautiful oasis in the desert.

Interviews with the Chiefs.

Before going among the Zoolahs, you should obtain faithful interpreters for both missions. On entering their country, your first care will be to seek an interview with the chiefs of your respective stations. Dingaan, the ruler of the maritime nation, resides somewhat more than 100 miles from Port Natal; and Masatikati, the head of the interior nation, may possibly be not far distant from Lata-koo, the advanced post of the London Missionary Society.

Have the Missionaries 'Counted the cost?'

These native chiefs, and their governments, and people are similar; and so will be your situation, trials, labors, and probable success. Have you and your wives thought sufficiently of the nature of these missions, and have you 'counted the cost?' Have you thought how much of your time and strength, for a season, will be consumed by mere secular cares and labors? Your wagons,—for both missions should possess them,—will be drawn in the Zoolah country through wilds which such vehicles have never penetrated; and for these, fords must be made through the streams, and obstructions removed from the paths; the cattle must be protected from the wolves and lions, and from the thievery of the natives; they must be supplied with grass and water, and brought back when they stray. Sites must be selected for the missions, where the soil, water, climate, prospect, proximity to the natives, and inducements for them to settle around you and cultivate the land, are all as they should be. Dwellings must be erected, and land brought under cultivation. These and other unavoidable cares and labors coming on you, will sometimes make those of you who are preachers, feel that you have almost ceased to be ministers of the gospel, by being missionaries. But in due time if you faint not, you will reap the reward of your labors.

Road from Port Natal.

The opening of a road from Port Natal into the interior, will be an object of prime importance. It will shorten the distance into the interior some hundreds of miles; and will facilitate our progress towards the central regions. At the same time, we shall be more ready to avail ourselves of the discoveries of the scientific corps, which left Cape Town for the interior in July.

LARGE DESIGNS; VIGOROUS ACTION; DEPENDENCE ON GOD,—these are the mottoes of our enterprise. May they be the characteristics of all our missions! Then shall the sable sons of Africa rejoice at our arrival, and shall say,—'How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.'

Conclusion.

Who that hath reflected on the subject, can think rightly of your enterprise? You go leaving

—Home, and ease, and all the cultivated joys, Conveniences, and delicate delights, Of man's salvation. High on the rugged hills, where Satan sits Encamped, and o'er the subject kingdom throws Perpetual night; to plant Immanuel's cross, The ensign of the gospel, blazing round Immortal truth; and in the wilderness Of human waste, to sow eternal life; And from the rock, where sin with horrid yell, Devours his victims unredeemed, to raise The melody of grateful hearts to Heaven.

It is with you, therefore, the Society bid you go in the name of Christ, in the full belief that He will be with you, and crown your efforts with his blessing, and at length receive you into those mansions which he has prepared for the rest of his missionaries.

SINGING, 'In barren wilds, &c.

REV. MR. ABEL, formerly a missionary of the Board in China and Siam, was then introduced to the meeting, who proceeded to deliver in substance, the following

Address to the Missionaries.

"And Peter said, Behold we have forsaken all, and followed thee; what shall we have therefore. And Jesus said unto him, Verily I say unto you, every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit life everlasting." There is one point to be determined by us, dear Christian friends, Have we left all.—Then we are safe,—we ought to be thankful,—we must be happy. If we have given up all,—we shall gain more.

There is only one way by which we can secure the promised blessing. Our principles must be right. But our principles can be tested only by experience. Your principles, Christian friends, must be hereafter tested. You have as yet not had the benefit of that experience which Christ speaks of. You will say then,—How can we know whether our principles are right?

But, Christian friends, there are two important elements, which appertain to Christian Character, which you may now know; viz., FAITH and KNOWLEDGE.

FAITH is the substance of things hoped for, the evidence of things not seen. Faith wrought by love. Under the influence of faith, the commandments of Christ are delightful. I speak the voice of experience, when I say, nothing could induce me to give up what the unsanctified world calls valuable, but faith. By faith, we participate in the full joys and delights of heaven; they are poured into our bosoms, by full measure, running over. Faith is the only means by which the rewards promised by Christ can ever be realized.

The other element I spoke of is KNOWLEDGE. To try your principles, you must know your prospects. You must sit down and count the cost, to know whether your principles will carry you through. Although these things which are to test your character are yet before you, yet they are real and may be known. It is for you to inquire,—What are the probable obstacles, with which I shall meet, in my missionary life? Take into consideration, that Death may soon be your lot, and thus an end be put to your anticipated pleasure of doing good: Sickness may soon overtake you, and lay you on a bed of distress and anguish:

The climate may produce bodily languor, and mental delinquency. The effects of a sickly climate, and a long and tedious illness, in which eternity was, for a long time, but just before me, have been my lot. Then I have felt the consolation of having given up all for Christ. Then, when every earthly comfort failed, have I felt the support of conquering grace. Oh, it is heaven, thus to be left only to the joys which God can give. Yes, this is heaven indeed, and such are the joys of heaven.

But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world, as though they abused it. The arduous and severe, and apparently useless labor, you will be called to perform, have you taken into account? Have you reckoned that you can accomplish nothing at the outset, and may to all appearance accomplish nothing throughout? Have you thought of the difficulties of acquiring a foreign language? How long it must take to become familiar with it, so as to be able to converse in it? Have you thought, too, that when the language is rude and limited, and may comparatively be learned with ease, that the ideas of those who use it are equally limited, so as to render them unsuspensible of definite impressions from those things which you would wish to convey to their minds? Their views are contracted, and their minds are indolent.

You have to pass through all the labor of arousing their sluggish natures to action, and of training them to habits of thought and reflection. Here is a task to try your Christian energy and perseverance. Then you have to encounter all their superstitions, their dishonesty, their deceit. When you are thus brought to trial, you may feel that all is beyond your reach; there is no object on which to bestow your labors. And you may think, perhaps, you had better be at home, where you might operate on many minds. Your labor, you may think, is there thrown away.

Again, you may have trials from your brethren; not arising from any want of piety or zeal, perhaps, but from a tenacity of opinion, and as a desire of pre-eminence. There is another thing which causes divisions among the laborers for Christ; they must do many things for 'conscience sake.' Yes, their conscience will not allow them to do many things which peace and united action require. This following the dictates of conscience, in doing things which the will or the desire of superiority urges, is a great foment of discord among brethren.

To remove these difficulties, nothing is so important as to look at things in the light of eternity. All that is between us and the eternal world, we should look upon but as a span. This world and all its fleeting distinctions are but empty bubbles. Keep eternity in view, and we shall make all our favorite plans of distinction, and superiority, yield to the great object of doing good. After all, Christian friends, the principal obstacles are in ourselves. To overcome them, we must exercise the utmost diligence. We must pray without ceasing; we must make the Bible our habitual study; and so much the more, as we are deprived of the means of grace we here enjoy.

Some of you go where there are laborers already in the field to bid you a hearty welcome, and to guide and assist you in your arduous labors, in learning the language, and in your missionary duties. Others go as pioneers, with none to guide, to assist or to encourage. But if your Christian character combines the principles of faith and knowledge, you have nothing to fear. If you are confident you possess these, lift up your heads and go on your way rejoicing.

There is no life more desirable than that of a devoted missionary, who has left all for Christ. He is placed in a condition something similar to that of a glorified spirit in heaven. He has left the world, and all which enchains the carnal mind to things below, and seeks enjoyment in nothing but the

service of his God. And such is the employment and such the joys of heaven. I never had such nearness to God, such a foretaste of heaven, as when I was left alone, with no friend but God. When laid on a bed of sickness, and no prospect before me but death, then I felt there was nothing but God towards which my thoughts and feelings could be drawn. Oh! at such a time, too thick of the precious promise of our Savior, 'Lo! I am with you,' was consolation indeed. When deprived of all earthly comfort, then you will fix your eye steadily on your Redeemer, and hear him say with a smile, 'Lo I am with you.' Never, dear friends, turn your eye away from the compassionate and comforting Savior.

When the world despise you, and call you weak and foolish, thus to throw away your energies, and deprive yourself of the joys of home and kindred, then think in whose cause you are engaged that they thus set at defiance. Think of the all conquering Captain of your salvation, and the promise of God's word, that he shall soon triumph victorious over all his foes, Yes, Christ must reign, and his cause must move forward triumphantly, until he has put all his enemies under his feet.

We talk of trials.—But what do they all amount to? What is life? Oh! the wisdom of those who overlook the little interval which separates us from the future world. There is but a step between us, and the heaven of everlasting fruition, which our Savior has prepared for those who forsake all for him.

Go forth, dear friends, rejoicing, with a confident belief that you shall prove victorious soldiers of the cross. You cannot expect too much from Providence. It is his cause; his honor is concerned. Plead with Jehovah, and say 'for thy name's sake, O Lord, for thy glory we plead and labor; grant us thine aid, and to thee will we give the praise!'

POETRY.

For a Child that is Sorry for a Fault.

Lord, I have dared to disobey
My friends on earth, and thee in heaven;
O help me now to come and pray;
For Jesus' sake, to be forgiven.

I cannot say I did not know,
For I've been taught thy holy will,
And while my conscience told me so,
And bade me stop I did it still.

But thou wast there to see my crime,
And write it in thy judgment-book;
O make me fear, another time,
A sinful thought, or word, or look.

Forgive me, Lord; forgive, I pray,
This wicked thing that I have done;
And take my sinful heart away,
And make me holy, like thy Son.

Filial Tenderness.

The three sons of an eastern lady were invited to furnish her with an expression of their love, before she went on a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers; and the third entered her presence, and thus accosted her—"Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart. Here your name is engraved, here your memory is precious, and this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose."

My Mother's Last Prayer.

May God protect thee, my little one, said my mother, as I stood by her dying bed. There was a soft tremor in her falling voice, which checked the joyous laugh which trembled on my lip, as I, in childish joyfulness, shook the pale hand of my dying parent from my head, and buried my brow in the rich mass of bright hair which floated over her pillow. Again her sweet voice sighed forth, "Lead her not into temptation, but deliver her from evil." I raised my face from its beautiful resting place, and, young as I was, felt the influence of a mother's prayer. Her lips still moved, and her deep-blue eyes were bent on me as if they would have left one of their bright, unceasing rays, as a seal to her death-bed covenant, but she spoke not again; the last effort of nature had uttered that prayer, and she lived not to breathe another.

I have every reason to believe that God has, in a great degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of childhood and youth would have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and like the rosy link of a fairy chain, drawn me from my purpose. Oft when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eye sparkled with anticipated pleasure, have I caught the reflection of that eye in the mirror, and thought it resembled my mother's: her last maternal supplication to heaven has come back to my memory; the clustering roses have been torn from my head; sober sadness has chased the unnatural glow from my cheek, and the sight from my eye, and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits; the festival, with all its attractions, has been forgotten; and I have been "delivered from temptation."

Again: when the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted.

Never have I received any great good, escaped any threatening evil, or been delivered from temptation, but I have imputed it to the effects of my mother's last prayer.

For the New England Spectator.

TRACT OPERATIONS ON THE VOLUNTARY PRINCIPLE.

Circular of the American Tract Society, Boston, to the Pastors and Churches within its limits.

BELIEVED BRETHREN AND FRIENDS,—The American Tract Society of Boston, at their annual meeting in May last, voted to appropriate \$8,000, for the distribution of tracts in foreign and pagan lands, during the present year; and as a part of the \$30,000, appropriated to the same object, by the American Tract Society of New York, at their last annual meeting. In addition to this \$8,000, we want, at least, \$4,000 more to enable us to increase the circulation of our publications among the destitute in our own country.

We feel constrained,—by the word and providence of God, by the wants of millions of our fellow men in heathen lands, going into eternity in the darkness and guilt of idolatry, by the condition of multitudes of the ignorant and erring, in our own country,—to appeal to the friends of the Redeemer, within the field of this Society, to furnish us with this amount of funds. We do not make this appeal to your prayerful and liberal co-operation, without urgent reasons.

In converting this world, the multitude of minds now under the dominion of ignorance, idolatry, and delusion, must be enlightened and renovated. Among the instrumentalities which God will own and bless in accomplishing this mighty work, we believe the Christian press is to hold a conspicuous and important place. If the inspired truths of the Bible must be explained and enforced by men from the pulpit, so must they be through the press. There always have been, and there now are, multitudes whom the missionary cannot reach with the living voice; and so there probably will be, down to the millennial day, when ministers will be multiplied a hundred fold. This mighty engine, with its powers unembarrassed, and greatly augmented by modern improvements, God has put into the hands of his church, as a talent which we are bound to consecrate to his service.

With this we can now shed the light of the Bible upon almost the entire world of pagan idolaters, Mohammedan delusion, Roman imposture, Jewish infidelity, and atheism. We know of no way in which we can now do this more economically, extensively, and with better prospect of success, than by tracts. Among the destitute in our own country, in Russia, in Germany, in France, in Turkey, in Asia Minor, in Greece, at the Sandwich Islands, at Bombay, in Ceylon, in Burmah, and in China, the way is open, and facilities are at hand

and constantly increasing, for the wide dissemination of divine truth in the form of tracts. And among all these millions, there are multitudes able and willing to read them.

The Chinese empire and its provinces, Corea, Japan, Loo Choo, and Cochinchina, embrace a population, according to the estimate of Dr. Morrison, of four hundred millions. All these millions read one and the same language, though they speak in different dialects. And some of these, when spoken, are as unintelligible to those who speak other dialects, as a foreign tongue. While a missionary, therefore, must speak each dialect in order to have access to all the people, the same tract or Bible can be understood by the people of the whole empire. The ability to read is nearly universal, especially among the males. For ages, they have depended on books, and not on teachers, for gaining knowledge. Their idolatry has been propagated by books, and not by the living voice of their priesthood; hence they have become a reading people. At the late trial for prizes in one great university in Canton, there were present twenty-four thousand competitors; not merely able to read, but having made such attainment in literature and science, as to be competitors for a literary prize. In October last, we find Leang Afa, the faithful Chinese convert, engaged in distributing Scripture tracts among twenty-four thousand literary graduates, assembled at a public examination in Canton, who received them with extreme joy and gladness.

The journals of Mr. Gutzlaff's voyages along the coast of China, contain many interesting facts, showing the ability of the people to read, and their desire to obtain Christian books in general. In several instances, even their idolatrous priests thronged around him and begged that he would give them tracts. In one instance, the people waded, and even swam, to his boat in order to get them. In another, they clung to the tackle of the ship, when they had been beckoned away by the captain, and declared, "we must have these good books, and will not move without them."

In a letter, dated last November, Gutzlaff says:—"It is owing to the importunity of the people, that I can carry very few tracts into the interior, for they rush upon me, as soon as they get sight of me, in order to obtain a tract."

From the millions of China, God in his providence seems to be lifting the curtain that hid from us their true condition, and is bidding us look in upon a new world to be converted to Christ. To China the eye and the heart of Christian benevolence is now directed, with an interest and an ardor of expectation that has hitherto had no parallel. The almost countless number of the population to which one written language extends; the predominant power of the press, compared with other agencies as a means of influencing the public mind; the supposed impenetrable walls disappearing before the Christian intrepidity of Gutzlaff; and the impetuous thousands crowding upon him for Christian books, show us a field so promising of good that we dare not neglect it, and one which we are sure you will be happy to help us cultivate. We know not in what way God will have us labor for the conversion of China ten years hence, but sure we are, if we correctly interpret his providence, he is calling Tract Societies to do much for this NOW. We do not expect that the powers of darkness will yield up their usurped dominion without a violent struggle. We would improve the present favorable moment, while God is holding these powers in abeyance, to scatter the light of his word along their coasts, and over their hills and valleys so widely, that persecution, should it ever come, cannot extinguish it, nor prevent it from illuminating every dwelling, till it blaze forth over the whole empire.

We might speak of Burmah, too, as a field for Christian effort, of great extent, and of great promise, and of scarcely less interest than China itself. Here are eighteen millions, seven millions of whom can read. Here are devoted missionaries, printing presses, and converted Burmans, ready to put into the widest circulation, Christian tracts among multitudes eager to read them.

Three years since, we heard the imploring cry from the Burmans, "Give us a writing that tells about the eternal God. We want to know the truth before we die." That cry is still repeated. "The demand for tracts was so great," says Mr. Bennett, "that I was obliged to close my doors, and dispense books through a window, to prevent the press of the multitude. Their cry was, 'Give! Give!' and yet I was obliged to send them away empty." Mr. Kincaid inquired of a young man, who followed him in one of his excursions, what he wanted. "I want," says he, "a book that tells about God and Jesus Christ; but I have come from Siam, and have no money." "I really think," he adds, "the time of Burmah's deliverance is at hand." It is no passing cloud that hangs over the land; it is spreading in every direction; and the time must come, when showers, rich and large, will water this desert. "This minute, while I am writing, twenty-one persons are sitting before me, inquiring the way of life. Do not sit still and make cold calculations, for the heathen are perishing because we are afraid the time has not come. The time has come and we must not sleep." God has put his seal upon tracts in Burmah, as well as in other heathen nations. More than seventy Burmans who had previously never seen a Bible or missionary, are stated to have been hopelessly converted by means of tracts.

The Rev. Mr. Bingham, in his official letter, says:—"If Christians in America, who pray for our success, have a word to say in the ear of 50,000 Sandwich Islanders, you may say it now." The tract press, like the power of a whispering gallery whose arch spans the earth, can convey the sound to them all. Only breathe the primitive spirit of the apostles, and you may "speak with tongues," to a large portion of the heathen nations, and they will hear, and come to Christ and live."

In view of these things, we feel constrained to say:—That there never has been a time in the history of this world, when so many millions in heathen lands were so easily accessible to divine truth, in the form of tracts, as at present.

That there is an extensive and increasing desire, among populous heathen nations, to receive and read Christian tracts:

That God is blessing these publications,

in the absence of other means, to the conversion of the heathen to Christ:

That millions of heathen will die in their sins before they hear of the only Redeemer of sinful men, and salvation through him, unless they obtain this knowledge by tracts.

How then, brethren, can we be unmoved! What would Christ have us do? What will the disclosures of the final judgment constrain us to wish we had done, for this cause, this year?

In looking over the whole field from which we hope to obtain the \$12,000 above named, for tract operations this year, and in looking at your number, ability, and liberality, we venture to ask you as a congregation to send us _____ dollars for this object. If you have it in your hearts to give us this, and other congregations, to whom we make the same appeal do their part, our present object will be obtained.

It might have been more acceptable to send a special agent to plead this cause, and receive what you might be disposed to give; but it is difficult to find men for this service; and then it would be attended with an expense which we wish to avoid. We come to you in this way, and throw ourselves, and the cause we plead, and the eternal interests of millions upon your Christian enterprise and love; and only ask you to give just so much as, in view of the whole subject, and the claims of other but kindred objects, you judge is your duty to give. With this we shall be satisfied, and encouraged in our work.

WARREN FAY, Chairman of the Ex. Com.

SETH BLISS, Cor. Secretary.

P. S. To the pastor. If there is no stated time for presenting the tract cause to your people, will you have the goodness to lay this subject before them on as early a day as in your opinion will be favorable to the object, and consistent with other calls?

In connection with this letter, we should be happy to have you make such further communications to them in a sermon, or otherwise, as you deem expedient. We shall send you a copy of our last Report, and also the last Report of the American Tract Society of New York, which contain much interesting matter relating to this whole subject.

We wish to send from three to six copies of the Tract Magazine, gratuitously, to friends of the tract cause in your congregation; they paying postage, which amounts to ten or fifteen cents per year. Will you send us the names of such, if this number is not already taken, and the Post Office to which we may direct them?

All communications and remittances should be addressed to REV. SETH BLISS, Secretary of the American Tract Society, No. 5, Cornhill, Boston.

AMIALE TRAIT IN THE NEGRO CHARACTER. A correspondent, in mentioning the birds of the island of Grenada, remarks: "In the character of the Negro, there is one trait that ought to make us blush;—the particular disgust which he entertains towards those who disturb or rob the birds while breeding. They are, consequently, never pursued with that wanton cruelty, and ungratified pleasure, which prompts the American boy to rob the mother-bird of her eggs or her young; and it would be deemed a crime of some magnitude, to plunder their nests, and string the eggs to ornament chambers." This amiable trait reminds us of the lines of Shenstone:—

"For he ne'er would be true she averred,
Who could rob a poor bird of its young;
And I loved her the more when I heard
Such tenderness fall from her tongue."

In return for this exemption from molestation, the birds exhibit so much confidence in man, that they often build their nests in the houses and rooms of the negroes.

Amer. Mag.

Miscellaneous Items.

Opening of the Railroad to Westborough.

Saturday last having been fixed upon for the opening of the Boston and Worcester Railroad to Westborough, the inhabitants of that town gave an invitation to the Directors and Stockholders, and such gentlemen as they might invite, to accompany them, to partake of a collation at the house of Mr. Brigham.

The party from Boston left the city at 11 o'clock, in a train of cars drawn by the Yankee engine, and proceeded as far as Needham. They were there delayed a short time, in consequence of the returning train of cars by the Meteor from Westborough, not having arrived. They started a second time from Needham, and arrived at Westborough, at 2 o'clock. They were there met by a large assemblage of the inhabitants of Westborough and the vicinity, among whom were Gov. Davis, and several gentlemen from Worcester. On getting out of the cars, the President of the corporation and other gentlemen, were introduced to the chairman of the Committee of Arrangements, Nahum Harrington, Esq. who delivered an address.

The company invited were then conducted to the house of Mr. Brigham, in the dining room of which a long table was set beautifully provided with refreshments of all sorts suited to the occasion. Among the gentlemen who were called upon to address the company, were the Governor, Messrs. Edward and A. H. Everett, William Jackson, Mr. Burnside, Degrand and several others. While the party were partaking of the collation, the ladies present were invited to take a short excursion in the cars. At 4 o'clock, the party from this city resumed their seats in the cars, and arrived in town a little after six o'clock. Daily Ad.

Curious Invention.

An ingenious artist has invented a machine for engraving, which will execute a fac simile of any copy which is given it. Its copies of medals are in the highest degree of perfection. The work is at least as well done as it is possible to be done by hand, at less than a tenth of the expense. Give the machine a bank note plate, and it will copy it on steel with more accuracy than the most ingenious engraver. The contrivance promises to be of great utility. It has now been some months at work night and day, so that its complete success is no longer doubtful. N. Y. Jour. of Com.

Coffee consumed throughout the World. The consumption of coffee in Great Britain is about 10,000 tons; France 20,000; in the Netherlands, 40,000 tons; Spain and Portugal, 10,000 tons; Germany and the Baltic, 32,000 tons; United States 15,000 tons; total consumption 127,000 tons. Of this large quantity the British West Indies do not produce more than 13,300 tons; while the Island of Java alone yields 20,000 tons; Cuba about 15,000 tons; St. Domingo nearly 16,000 tons; the Dutch West India colonies, 5,000 tons; the French ditto and Bourbon, 8,000 tons; and the Brazils and Spanish Main, fully 32,000 tons. Our East India colonies are capable of yielding excellent coffee to an indefinite amount. Eng. Paper.

Knowledge Manufacture.

Some idea may be formed of the extent of business carried on in the printing office of Mr. Charles Knight, where the publications of the celebrated publisher, Charles Knight, and of the "Society for the Diffusion of Useful Knowledge" are printed, by the following particulars furnished by a friend, who recently paid a visit to that establishment. There were employed 80 type founders, 6 stereotype foundry, 7 men damping paper, 160 compositors. The principal composing room, where the types are set, is 270 feet long and is filled from end to end with a double row of frames. Two steam engines are employed in driving the printing machines, of which there are 18 that can throw off from 700 to 1000 impressions per hour. There are 15 common presses for performing the finest work, and 4 hydraulic presses of 260 tons each, for pressing paper. There are in the establishment, about 1000 works in stereotype, of which about 75 are Bibles. The first cost of these plates would amount to 140,000 \$1,500,000 the weight is about 3000 tons, and if melted and sold as old metal, would be worth 170,000 \$300,000. The average quantity of paper printed, amounts weekly to the astonishing quantity of about 2000 reams. When the paper makers and other tradesmen are taken into account, the men to which this establishment gives employment, must amount to several thousands. Of what immense importance is it, and how gratifying it must be, to know, that the knowledge issuing from such an extensively productive source, has the word *Useful* prefixed to it! Verily, if wisdom do not run to and fro, and if knowledge be not increased, we cannot accuse of supineness, Mr. Charles, Mr. Cha. Knight, or the "Society for the Diffusion of Useful Knowledge."

Newspaper towards the Rocky Mountains.—A newspaper to be called the "Indian Advocate," and to be edited by Rev. Isaac M. Cox, is about to be established in the Indian territory three hundred miles west of St. Louis. This location, we think, must be considered somewhere in the neighborhood of the celebrated "far west." N. Y. Cour. and Enq.

GREAT EMIGRATION TO THE WEST.—The following extracts, one from a paper called the Miami of the Lakes, published in Perryburgh, Ohio, dated Oct. 21st, another from the St. Louis Republican of Oct. 17th, and a third from an interior town of Missouri, will give our readers some notion of the emigration to the West:

"The number that arrive and depart daily from our town for the purpose of locating in the valley, is almost incredible. A wag at our elbow, while we were standing upon the porch of one of our public houses in this place, remarked, as he stood gazing at the long train of covered wagons, as they came pouring into the town, that he verily believed 'the whole East had broken up.'—Miami of the Lakes.

Emigration.—The season, so far, has been a delightful one for emigration. For several days our streets have been crowded with wagons and carriages, filled with apparently substantial and worthy people bending their way to the far West; the number which pass here, we have understood is not equal to that which crosses the river above the mouth of the Missouri. Many of these emigrants are bound for the extreme western counties of the State, and we have been told that almost every section of land in Jackson county has been entered. Other counties are populating not less rapidly.—St. Louis Rep.

(Columbus Missouri) Oct. 21
Emigration.—Never, within our recollection, has there been such an influx of emigrants as are now, and have for some weeks been, passing through this place to the more western part of the State. There appears to be an almost unbroken line of wagons, carts, carriages, cattle and slaves.

We saw from the windows of our office, yesterday morning, says the Buffalo Bulletin, twenty-eight schooners, and three steamboats, with their sails spread to the "Far West," all having left our harbor within two hours. Such a scene as this will show to our friends abroad, the importance of the "Young City of the West," and the highly prosperous condition of our trade and commerce.

Mr. Mason, acting governor of Michigan has converted the legislature of that territory, for the purpose of adopting measures preparatory to its adoption into the State.

THE WEST INDIES. Accounts from the West Indies confirm the correctness of the opinion we formerly advanced, that the apprenticeship system among the blacks in the English Islands will not meet the expectations of those philanthropists who have so industriously advocated the abolition of slavery. It is to be regretted that any medium course between freedom and slavery was adopted. It cannot succeed, and will lead much I fear to rebellions and massacres. Scenes of violence have already occurred in Jamaica and other islands.—And an extract from the Kingston Chronicle, published in the N. Y. Star, states that a gentleman was lately murdered by the negroes, who after stripping the skin from his head, used the jaw bone of the unfortunate gentleman as an ornament for their persons! The following is an extract from the same paper:—

"We see too many dissolute freemen, far more disgustingly profligate than the most untutored savage, to flatter ourselves that the mere enjoyment of freedom will generate virtue! On the contrary, as far as we have yet gone, it appears to have had a contrary effect, and we call upon the Governor and the Assembly to look to it, and not to delude themselves with any of those visionary prospects of magical transformation, of changing, by a word, or a stroke, idle, ignorant, unruly bores, into industrious, sensible, moral patriots! We might as well expect to see our pepper bushes covered with icicles—overspersed huts converted into palaces—or jewels of Golconda glittering over the dreary ruins of the planters estates!" Mer Jour.

DELAWARE. Milligan's actual majority over Bayard, for Congress in Delaware, is ascertained to be 157. Six Wigs and three Jackson men have been elected to the Senate, and 14 Whigs and 7 Jackson men to the Assembly. The Whig vote stands two to one of the Administration party.

ENGLAND.—A fire broke out on the night of the 10th of October, in Liverpool, and destroyed 1500 bales of Cotton, 9000 bds. of Sugar, and other property in the extensive warehouses of Messrs. Dover & Co.—loss estimated at 30,000. Another fire had also done great damage in Jordan street, Park lane.—N. Y. Spec.

The English Court went into mourning for the death of Don Pedro.

COAL.—The quantity of coals consumed in England and Wales is calculated as follows:—In the manufacturing, 3,500,000 London chaldrons; in household consumption, 5,500,000; making 9,000,000 London chaldrons, consumed from inland collieries. The quantity sent coastwise on both sides of the island, is 3,000,000 chaldrons—making 12,000,000 in all.—ib.

MANCHESTER RAIL-ROAD.—It appears from a late semi-annual report, that there had been an increase on the Manchester and Liverpool railway during the last half year, of merchandise seven thousand seven hundred and twenty-seven tons, and of passengers twenty-nine thousand two hundred and fifty-five persons. A dividend of four and a half per cent. for the last six months had been declared, leaving a surplus of four thousand pounds to meet contingencies.—ib.

IRELAND, AND THE UNITED STATES. So great has become the communication between this country and Ireland, that it was ascertained by clerk in the Post Office at Dublin, that the postage received upon the letters in an American post-bag, in one day, was upwards of 300. \$1450.

PORTUGAL.—This kingdom is no longer the theatre of stirring events. All is calm and tranquil. The following remarks by a London editor give a very just picture of the present posture of its affairs:—

The death of Don Pedro will have little effect on the course of Portuguese affairs. The young Queen will get married with all convenient speed, and the son of Eugene Beaumont, when seated with her on the throne of Portugal, is likely to be, at the very least, quite as efficient a protector of the young liberties of Portugal as Don Pedro was or would have been. Perhaps, on the whole, it may be just as well for Portugal that, at this time, Don Pedro should have died. Ambition is a catching disorder—the very epidemic of royalty—and it is probable enough that had health and strength permitted, Don Pedro might have made an attempt to appropriate to himself the diadem which he recovered for his daughter. This might have caused a civil war. The crisis is now over, and Portugal has a breathing time. Very much is to be done—for the condition of the people is lamentable. They are impoverished—they are 'out of heart,' they are burdened with excessive taxation, and the strict economy must be used in the expenditure of public revenues. Indeed, to effect permanent good in Portugal, the whole system of finance should be remodeled, and this without delay.

DEMORARA. The "apprenticed laborers" implicated in the disturbances in Demorara, had been tried, and sentenced as follows: one to be hung; one to be transported for life, and three for 14 years, to New South Wales; two to 1 month imprisonment and 50 lashes; seven to 1 month imprisonment and 150 lashes; eighteen to 31 months imprisonment and 50 lashes. There were 31 others sentenced to floggings, more or less severe, according to the nature of their crimes.

These examples which it was hoped would have had a salutary effect, were speedily followed by rebellion and outrage on another estate, Peter Hall's, and the Guiana Chronicle of October 3d, adds—"This very day likewise, twenty negroes were brought to town for trial at the district court for insubordination."—N. Y. Spec.

COAL TRADE. The total number of boats despatched from Mauch Chunk, from the commencement of the season to the 30th of October, was 1764, with 97,763 tons Lehigh Coal; and from the Schuylkill, 4370 boats, with 187,740 tons Schuylkill.

Our Minister to Russia, the Hon. W. Wilkins took his departure from London to Hanoverburg on the 1st of October, in company with Mr. Canning and the Marquis of Douro, son of the Duke of Wellington.

The rate of postage on foreign papers has been reduced in England to a moderate sum, so that American newspapers may now be sent there without incurring an unreasonable charge.

Joseph Richmond, charged with robbing the mail at Middletown, Maryland, has been convicted and sentenced to ten years imprisonment in the penitentiary.

Mr. Walsh of the National Gazette of Philadelphia, was married on Thursday last to Mrs. Elizabeth H. Stocker.

The list of Washington has been translated into French for the use of schools.

COTTON.—The prices of cotton in Liverpool have advanced 1-2d per lb., and extensive sales have already been made.

PASHA OF EGYPT.—The latest accounts from the East, give the important information that Mahomet Ali, the Pasha of Egypt, is about to declare himself independent. He has hitherto been a subject of the Sultan of Turkey.

In Salem, Mass., the East Church is still standing, which was built in the year 1719; and in Portsmouth, N. H., the North and South Churches erected at nearly the same period.

The Cacao-Tree and its Products.

Cacao-Beans from which chocolate is made, and which, prepared in lumps or cakes, or in powder, is sold in the shops under the name of cocoa, are the seeds of the Theobroma cacao of botanists. This tree grows to the height of fifteen or sixteen feet. The fruit resembles a cucumber, and is commonly about three inches in diameter. It is smooth on the outside, and has a yellowish red color. The seeds are known to be ripe by their rattling when the capsule is shaken. The cacao-tree bears leaves, flowers, and fruit all the year through. It is a native of the tropical regions of America, where it is largely cultivated; and it is also cultivated in many of the West-India islands.

Cacao-beans are frequently misnamed cocoa-nuts, by which means they are confounded with coco-nuts, *cocos nucifera*, a fruit which is often mis-spelled cocoa-nuts. On account of these mistakes in the spelling of the fruits of the two trees, many persons suppose that the manufactured seeds of the cacao-tree, or chocolate, is the produce of cocoa-nuts.

The cacao-tree was cultivated by the aboriginal inhabitants of America long before it was discovered by Columbus. They made a beverage of the seeds; but authorities are divided in regard to how it was prepared. From time immemorial, the seeds have been employed as money, by the aborigines of America. Chocolate seems to have been first manufactured in Mexico, and the Creole ladies were for a long time so fond of the beverage, that it was habitually served to them, even in church, by their slaves.

Chocolate is manufactured in the following manner:—the cacao-beans are carefully examined, and the sound and good only selected. They are then dried, and the shells removed. The kernels are then submitted to the fire, for the purpose of being roasted. This operation being finished, the seeds are bruised upon a hot stone, until they form an oily paste. The requisite quantities of sugar and spices,—generally finely powdered cinnamon and vanilla,—are then added. When the mixture is put into a homogeneous compound, it is put into polished iron moulds, of different sizes. In the manufacture of chocolate, various nutritive substances are sometimes used, such as salop, arrow-root, tapioca, &c., and some manufacturers have the art of giving it the odor of coffee. It is said that imported chocolate is sometimes adulterated with flour and Castile soap.

Cacao-beans, after being dried, or partially roasted, shelled, and ground in a mill, are beginning to be much used in this country. Two table spoonfuls of the powder may be added to a pint and a half of milk—and water; after boiling, let the pot simmer over the fire for about ten minutes, when the beverage will be fit for use. Sugar and milk are to be added, as required.

The thin pellicle or shell that covers the beans, and which is separated before they are ground or powdered, contains a considerable quantity of mucilage, and the bitter principle of the cacao. Some persons prefer a beverage made from the shells to a preparation made from the beans. The shells are said to be greatly employed as a substitute for the beans in Switzerland, Belgium, and Ireland.—[American Mag.]

Comprehensive Commentary.

THE Agents of this work would announce to the subscribers and others, that the following persons are appointed and have consented to act as Agents for the work, from whom the 1st vol. may be obtained on application. Ministers of the Gospel, and others disposed, are requested to obtain names and forward them to him, in Boston, by mail or otherwise, for which a satisfactory compensation will be made.

Agents:—Messrs. Ford & Damrell, Boston, corner of State street and William's Lane; J. Wilcox & Co., Providence, Bookellers; Rev. Asa Rand, Lowell; Deac. J. S. Adams, Groton; Mr. John W. Archer, Salem; Emerson and Underwood, New Bedford; Wm. Reed, Taunton; Richard T. Linn; Deac. Mark H. Newman, Andover; C. Amos Tappan and Mr. Charles Whipple, Newburyport; Rev. W. H. Dalrymple, Newton Theol. Inst. Rev. Mr. Town, Amesbury Mills; Mr. Warren Kimball, Ipswich; Samuel B. Russell, Marblehead; J. E. FULLER, General Agent.

RELIGIOUS SOUVENIR FOR 1855. WM. PIERCE, No. 9 Cornhill, will receive in a few days, a large supply of this valuable Annual, edited by the late Rev G. T. Beddell, of Philadelphia. The work is bound in elegant embossed Morocco, gilt edge, and embellished with eight splendid engravings.

Embellishments.—Frontispiece; Wm. Wolf; Vignette; Sunday Morning; Destruction of Sodom; The Invasion; Frederick and Ellen; Early Piety; Calumet, or the Christian Indian.
Contents.—New Year; The Rescue; To—Flowers of the Cemetery; Morn; The Anointing; Self-Control; Sunday Morning; The Sunday Excursion; The Well of Bethlehem; A Winter Sun-Death of Sampson; The True Friend; The Dedication of Sodom; To My Sister; Influence of Women; Peace of God; Death of Beda; My Album; The Lavast; The Rising Eagle; Frederick and Ellen; The Widow's Consolation; The Rain Drop and Lilly; Moravian Missions to Greenland; Early Piety; Christian Benevolence; The Missionary's Death Bed; Heaven; Stanzas; The Waterfall; Calumet, or the Christian Indian; Obituary; Dr. Beddell.
The trade supplied at the publisher's prices.
Nov. 19.

THE POPULAR READER, or Complete School-Book, intended as a Reading-book for the highest classes in academies and other schools in the United States—by the author of 'The Franklin Primer,' 'The Improved Reader,' and the 'General Catechism.' Just published by WILLIAM PIERCE, Cornhill.

MEMOIRS of the Life and Correspondence of Mrs. HARRIET MOORE, by William Roberts, Esq., author of the 'Portrait of a Christian Gentleman,' in 2 volumes, 12mo, with a portrait. Just received and for sale by WM. PIERCE, 9 Cornhill.

NEW ENGLAND SPECTATOR.

The NEW ENGLAND SPECTATOR is intended to promote the cause of evangelical religion—designed to explain and enforce the duties of piety—to disseminate interesting information on all religious topics, and adapted to the wants of an active and enlightened Christian public.

Among the numerous notices of the Spectator we quote the following:

From the Connecticut Journal.
"We have received the first number of the 'New England Spectator' published in Boston, under the editorial care of Mr. Wm. S. Pierce. It is intended to be a religious family newspaper, devoted to the communication of such information and papers, as will tend to excite and direct Christian activity. The Editor we have the pleasure of knowing to be a sound scholar, with a mind replete with practical and especially statistical information of cool judgment and clear piety."

From the Christian Watchman.
"A specimen number of a new Congregational paper, entitled the 'New England Spectator,' made its appearance last week. This first number appears well, and we presume from the talents of the editor, it will not be inferior to other papers of the same class already established."

From the New York Evangelist.
"New England Spectator."—We have received the first number of this paper; and like its appearance well. We look to it as a contributor in every respect to the cause of piety."

From the Salem Landmark.
"New England Spectator."—We have received the first number of a religious family newspaper, with this title, published in Boston, and edited by William S. Pierce. Its appearance is respectable; and its design is most magnificent. The editor promises to discuss many of our most important subjects connected with the religious and duties of the Christian and as citizens. We hope he